

"So know, that there is no God except
Allah"

47:19

*Rebuking the
People of
Stubbornness for
Using Zahl
(Ignorance) and
Taw'il
(Misinterpretation) as
Excuses in Matters
of Aqidah (Creed)*

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In the name of Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions and those who follow him. To proceed:

If the ignorant is excused for his ignorance, and the scholar is excused for his exertion, then tell me, by Allah, when will a person be considered a polytheist or an innovator?!

The Murji'ah have set up barriers that fight against Islamic rulings before their application. They have established conditions that make it impossible to declare someone an unbeliever or an innovator. Among these is their prohibition of applying the ruling of disbelief or innovation to someone who exerted himself, misinterpreted, or was ignorant of something from the fundamentals of belief and the Sunnah, then said or acted contrary to the truth! They claim that the one who exerts himself and misinterprets in matters of Tawheed and the Sunnah is excused, just as the ignorant is excused! This contradicts what the Salaf have agreed upon. According to their statement, you would hardly find a polytheist or an innovator on the face of the earth, for there is no polytheist or innovator except that he exerted himself and interpreted, then erred! This negates the belief in Al-Wala' wal-Bara' (loyalty and disavowal), disbelief in Taghut, the Names and Attributes of Allah, enjoining good and forbidding evil, refuting the deviant - all of this is a consequence of their statement. In fact, we do not need to burden them with this consequence, for they have declared it openly! I will quote here some statements of the Salaf on this subject that demolish their false and deceptive foundations, which No one is deceived by it except one who is already astray, as Allah Almighty said: "Indeed, you are in differing speech. Deluded away from it [i.e., the Qur'ān] is he who is deluded." (Quran 51:8-9) Meaning, no one is led astray by your words except he whom Allah has decreed his misery and misguidance beforehand. With this, I say, and with Allah lies all success: The statement of Umar ibn al-Khattab, may Allah be pleased with him:

قول عمر بن الخطاب رضي الله عنه : ١ - وقال عمر بن الخطاب رضي الله عنه : لا عذر لأحد في ضلالة ركبها حسبها هدى ، ولا في هدى تركه حسبه ضلالة ، فقد بينت الأمور ، وثبتت الحجة ، وانقطع العذر وذلك أن السنة والجماعة قد أحكما أمر الدين كله ، وتبين للناس ، فعلى الناس الاتباع

1. Umar ibn al-Khattab, may Allah be pleased with him, said: "There is no excuse for anyone in misguidance that he rides upon thinking it to be guidance, nor in guidance that he abandons thinking it to be misguidance. For matters have been made clear, the proof has been established, and the excuse has been cut off."

This is because the Sunnah and the Jama'ah have laid down the rules for the entire religion and made it clear to the people, so it is upon the people to follow.

(I say) This narration has broken the backs of the Murji'ah and their likes, and they have tried to attack it with all the ignorance they possess. Why all this? The reason is that it is a text stating that there is no excuse for the polytheists and innovators based on ignorance, blind following, exertion, or misinterpretation. This narration is authentic in its chain of narration, and what have we seen from the early scholars of Hadith except that they intensify their refutation of the Murji'ah in these latter times with the chains of narrations! Even though they (the Murji'ah) are strict and lenient based on their desires, and they have no standard except what they have imbibed from their desires!

Secondly, this great narration has been narrated by a group of the Salaf, and they did not object to anything in it. Rather, they accepted it and narrated it in the books of Sunnah and Aqeedah with certainty and without hesitation. Ibn Shabbah narrated it in "Tarikh al-Madinah" (3/800), Ibn Battah in "Al-Ibanah al-Kubra" (1/122) number (173), al-Khatib in "Al-Faqih wal-Mutafaqqih" (1/383), and Abu al-Qasim al-Taymi mentioned it in his book "Al-Hujjah fi Bayan al-Mahjah" (2/444). Al-Barbahari narrated it here in "Sharh al-Sunnah" (p. 67) from the route of al-Hakam ibn Musa, who said: "Mubashshir ibn Isma'il narrated to us, from al-Awza'i, who said: 'Umar, may Allah be pleased with him, used to say...' and he mentioned it." This is an authentic chain of narration back to al-Awza'i, and I have found several supporting narrations and routes that testify to the authenticity of this narration.

2. The story of Umar, may Allah be pleased with him, with Sabi'gh al-Tamimi:

قصة عمر مع صبيغ التميمي حيث لم يعذره بخطأه وتأوله فعاقبه وضربه وأمر الناس بهجره وكاد يقتله ، وقال عنه عمر في آخر كلامه : إن صبيغا طلبا علما فأخطأه . [صحيح : فضائل الصحابة لأحمد (٧١٧) واللالكائي (١١٣٨) والشرعية (٢٠٦٤)]

The story of Umar with Sabi'gh al-Tamimi where he did not excuse him for his mistake and misinterpretation, but rather punished him, beat him, ordered the people to expel him, and almost killed him. Umar said about him at the end of his speech: "Indeed, Sabi'gh sought knowledge but missed it."¹

3. The statement of Abdullah ibn Mas'ud (may Allah be pleased with him).

قول عبد الله ابن مسعود رضي الله عنه : قصة ابن مسعود مع أصحاب الحلقة حينما قالوا والله ما أردنا إلا الخير فقال : وكم من مريد للخير لم يصبه ، ثم حكم عليه بالضلال ، وأن مآلهم سيكون للخروج بالسيف [صحيح : رواه الدارمي في سننه

¹ Authentic: Fada'il al-Sahabah by Ahmad (717), al-Lalaka'i (1138), and al-Shari'ah (2064)

(١/٦٠) والطبراني (٩/١٣٦/٨٦٣٦) مختصرا وينحوه عند ابن وضاح في البدع (ص ٤٠) وانظر مجمع الزوائد (١) (١٨١) والباعث على إنكار البدع [(والحوادث (ص. ٦٣ - ٦٥)]

Abdullah ibn Mas'ud (may Allah be pleased with him) said: The story of Ibn Mas'ud with the people of the circle when they said, "By Allah, we did not intend anything but good." He responded, "How many intend good but do not attain it." Then he judged them to be misguided and said that their inevitable outcome would be to rebel with the sword.²

4. The statement of Abu Bakrah, may Allah be pleased with him:

عن الحسن قال: مر بي أنس بن مالك -وقد بعثه زياد إلى أبي بكره يعاتبه- فانطلقت معه، فدخلنا على الشيخ وهو مريض، فأبلغه عنه فقال: إنه يقول: ألم أستعمل عبيد الله على فارس؟! ألم أستعمل رؤاداً على دار الرزق؟! ألم أستعمل عبد الرحمن على الديوان وبيت المال؟! فقال أبو بكره: فهل زاد على أن أدخلهم النار؟

قال: فقال أنس: إني لا أعلمه إلا مجتهداً

فقال أبو بكره: أقعدوني، فقال: قلت: إني لا أعلمه إلا مجتهداً، وأهل حروراء قد اجتهدوا، أفأصابوا أم أخطأوا؟! قال الحسن: فرجعنا مخصومين

Al-Hasan, may Allah be pleased with him, said: "Anas ibn Malik passed by me, and Ziyad had sent him to Abu Bakrah to rebuke him. So we entered upon the Shaykh while he was sick, and he (Anas) conveyed the message to him. He (Anas) said: 'He (Ziyad) says: Did I not appoint 'Ubaydullah (his son) over Fars? Did I not appoint Rawwad (his son) over the House of Wealth? Did I not appoint Abd al-Rahman (his son) over the Diwan and the treasury?' Abu Bakrah said: 'Has he not gone any further and entered them into the Hellfire?' Anas said: 'I do not know him except as one who exerted himself.' Abu Bakrah said: 'Make me sit up.' He said: 'I said: I do not know him except as one who exerted himself.' He said: **'The people of Harura' exerted themselves, so were they correct or mistaken?'**" Al-Hasan said: "We returned defeated."³

² Authentic: Narrated by Al-Darimi in his Sunan (60/1), and similarly by Al-Tabarani (8636/136/9) in a shortened version, and in a similar way by Ibn Waddah in Al-Bid'ah (p. 40). See also Majma' al-Zawa'id (181/1) and Al-Ba'ith 'ala Inkar al-Bid'ah wal-Hawadith (p. 63-65).

³ Its chain of narration is good. Narrated by Salih in his "Masa'il" (874), al-Khallal in "Al-Sunnah" (836), Ibn 'Asakir in "Tarikh" (62/217), "Tahdhib al-Kamal" (7/30), and "Siyar A'lam al-Nubala" (3/8-9)

5. The statement of Ali ibn Abi Talib, may Allah be pleased with him:

قول علي ابن أبي طالب رضي الله عنه : عَنْ أَبِي الْعَالِيَةِ أَنَّ عَلِيًّا قَالَ : « الْفُضَاءُ ثَلَاثَةٌ : قَاضٍ اجْتَهَدَ فَأَخْطَأَ فِي النَّارِ ، وَقَاضٍ رَأَى الْحَقَّ فَقَضَى بِغَيْرِهِ فِي النَّارِ ، وَقَاضٍ اجْتَهَدَ فَأَصَابَ فِي الْجَنَّةِ » [صحيح : رواه معمر في جامعه (٢٠٦٧٥) وابن أبي شيبه (٤/٥٤٠) وابن الجعد (٩٨٩) وابن عبد البر في الجامع (١٦٥٩)]

Abu al-'Aliyah narrated that Ali, may Allah be pleased with him, said: "The judges are of three types: A judge who exerts himself but errs, he is in the Fire. A judge who sees the truth but judges with other than it, he is in the Fire. A judge who exerts himself and is correct, he is in Paradise."⁴

وقال علي بن أبي طالب رضي الله عنه : الهوى عند من خالف السنة حق وإن ضربت فيه عنقه . [الإبانة الصغرى (٥٩)]

Ali ibn Abi Talib, may Allah be pleased with him, also said: "Desire, for the one who opposes the Sunnah, is truth even if his neck is struck for it."⁵

6. The statement of Abdullah ibn Abbas, may Allah be pleased with him:

قول عبد الله بن عباس رضي الله عنه : وعن ابن عباس رضي الله عنهم وذكر له الخوارج واجتهادهم وصلاتهم فقال : ليس هم بأشد اجتهادا من اليهود والنصارى وهم على ضلالة . [الشريعة للأجري (٤٦)]

Ibn Abbas, may Allah be pleased with him, was mentioned the Kharijites, their exertion, and their prayers. He said: "They are not more exerting than the Jews and Christians, and they are upon misguidance."⁶

وروى ابن أبي حاتم في تفسيره (٨٣٧٤) وابن جرير (١٠/١٤٨) بسند جيد عن ابن عباس : كَمَا بَدَأَكُمْ تَعُودُونَ قَالَ : إِنْ تَمُوتُوا يَحْسَبُ الْمُتَهْدِي أَنَّهُ عَلَى هُدًى وَيَحْسَبُ الْغَيُّ أَنَّهُ عَلَى هُدًى ، حَتَّى يَنْبَيِّنَ لَهُ عِنْدَ الْمَوْتِ ، وَكَذَلِكَ تُبْعَثُونَ يَوْمَ الْقِيَامَةِ ، وَكَذَلِكَ قَوْلُهُ : وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

Ibn Abbas, may Allah be pleased with him, regarding His, the Most High's saying: "As you began, you will return" said: "If you die, the misguided one thinks he is upon guidance, and the deviant thinks he is upon

⁴ Authentic: Narrated by Mu'ammār in his "Jami'" (20675), Ibn Abi Shaybah (4/540), Ibn al-Ja'd (989), and Ibn 'Abd al-Barr in "Al-Jami'" (1659)

⁵ Al-Ibanah al-Sughra (59)

⁶ Al-Shari'ah by al-Ajurri (46)

guidance, until it is made clear to him at death. And likewise, you will be resurrected on the Day of Resurrection." And that is His saying: "And they think they are [rightly] guided." (Quran 34:36)⁷

7. The statement of 'Umarah ibn Zaadan, may Allah have mercy upon him:

قول عُمَارَةَ بْنِ زَادَانَ : رَوَى عبد الله في السنة (٨٥٣) بسند صحيح عن عُمَارَةَ بْنِ زَادَانَ يَقُولُ : بَلَّغَنِي أَنَّ الْقَدَرِيَّةَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ مَعَ الْمُشْرِكِينَ ، فَيَقُولُونَ : وَاللَّهِ مَا كُنَّا مُشْرِكِينَ ، فَيَقَالُ لَهُمْ : إِنَّكُمْ أَشْرَكْتُمْ مِنْ حَيْثُ لَا تَعْلَمُونَ

'Umarah ibn Zaadan, may Allah have mercy upon him, who said: "It reached me that the Qadariyyah will be gathered on the Day of Resurrection with the polytheists. They will say: 'By Allah, we were not polytheists.' It will be said to them: 'Indeed, you committed shirk from where you did not know.'"⁸

8. The statement of Muhammad ibn Salamah, may Allah have mercy upon him:

قول محمد بن مسلمة : وروى ابن عبد البر في الجامع (١٦٦٧) ذكر القاضي إسماعيل في كتابه المبسوط : قَالَ مُحَمَّدُ بْنُ سَلَمَةَ : وَلَيْسَ يَجُوزُ لِمَنْ لَا يَعْلَمُ الْكِتَابَ وَالسُّنَّةَ وَلَا مَضَى عَلَيْهِ أَوَّلُ الْأَمْرِ أَنْ يَجْتَهِدَ لِأَنَّهُ لَا يَجُوزُ أَنْ يَجْتَهِدَ رَأْيُهُ فَيَكُونَ «اجْتِهَادُهُ مُخَالِفًا لِلْقُرْآنِ وَالسُّنَّةِ أَوْ الْأَمْرِ الْمَجْمَعِ عَلَيْهِ

Muhammad ibn Salamah, may Allah have mercy upon him, said: 'It is not permissible for one who does not know the Book and the Sunnah, and whom the people of authority have not preceded, to exert himself in legal reasoning (ijtihad), because it is not permissible for him to exert his opinion when his exertion may contradict the Quran, the Sunnah, or the agreed-upon matter.'"⁹

9. The statement of Imam al-Shafi'I, may Allah have mercy upon him:

قول الإمام الشافعي : وجاء في ذم الكلام عن المزني قال : كنت أنظر في الكلام قبل أن يقدم الشافعي، فلما قدم الشافعي أتيت فسالته عن مسألة في الكلام فقال لي أتدري أين أنت؟ قال: قلت نعم، أنا في المسجد بالفسطاط فقال لي : أنت في تاران، قال أبو القاسم: وتاران موضع في بحر القلزم لا يكاد تسلم منه سفينة، قال : ثم ألقى علي مسألة في الفقه فأجبت فيها، فأدخل شينا أفسد جوابي فأجبت بغير ذلك فأدخل شينا أفسد جوابي، فجعلت كلما أجبت بشيء أفسده قال : ثم قال لي هذا الفقه الذي فيه

⁷ Ibn Abi Hatim narrated in his Tafsir (8374), and Ibn Jarir (10/148) with a good chain of narration.

⁸ Abdullah narrated it in "Al-Sunnah" (853) with an authentic chain of narration.

⁹ Ibn 'Abd al-Barr narrated in "Al-Jami'" (1667), mentioning what Qadi Isma'il said in his book "Al-Mabsut"

الكتاب والسنة وأقوال الناس يدخله مثل هذا، فكيف الكلام في رب العالمين الذي الزل فيه كفر ، فتركت الكلام وأقبلت على الفقه. [ذم الكلام (ص. ٢٤٩)]

It came in "Dhamm al-Kalam" from al-Muzani, , may Allah have mercy upon him, who said: "I used to study Kalam before al-Shafi'i arrived. When al-Shafi'i arrived, I came to him and asked him about an issue in Kalam. He said to me: 'Do you know where you are?' I said: 'Yes, I am in the mosque in Fustat.' He said to me: 'You are in Tiran.'" Abu al-Qasim said: "Tiran is a place in the Red Sea from which hardly any ship survives." He (al-Muzani) said: "Then he asked me a question in Fiqh, and I answered it. I introduced something that corrupted my answer. I answered differently, and I introduced something that corrupted my answer. Every time I answered with something, he would point out its flaw." He (al-Muzani) said: "Then he said to me: 'This Fiqh, which contains the Book, the Sunnah, and the statements of the people, you introduce such things into it. So how about Kalam about the Lord of the Worlds, in which error is disbelief?' So I abandoned Kalam and turned to Fiqh."¹⁰

وقال المزني : سألت الشافعي عن مسألة من الكلام فقال: سلني عن شيء إذا أخطأت فيه قلت أخطأت ولا تسألني عن شيء إذا أخطأت فيه قلت كبرت . [ذم الكلام (٢٥٠) وطبقات الحنابلة (١٥٤/٢) والسير (٢٨/١٠)]
علق ذاك الذهبي فقال : هذا يدل على أن مذهب أبي عبد الله أن الخطأ في الأصول ليس كالخطأ في الاجتهاد في الفروع

Al-Muzani, may Allah have mercy upon him, said: "I asked al-Shafi'i about an issue in Kalam. He said: 'Ask me about something in which if I err, I would say I erred, and do not ask me about something in which if I err, I would say I disbelieved.'"¹¹

10. The statement of Imam Malik, may Allah have mercy upon him:

قول الإمام مالك : قال مالك : (من سعادة المرء أن يوفق للصواب والخير ، ومن شقوة المرء أن لا يزال يخطئ) . علق ابن عبد البر فقال : وفي هذا دليل على أم المخطئ عنده - وإن اجتهد - فليس بمرضي الحال والله أعلم [جامع بيان العلم (١٦٦٧)]

Malik, may Allah have mercy upon him, said: "It is from the happiness of a person that he is guided to what is correct and good, and it is from the misery of a person that he continues to err." Ibn 'Abd al-Barr commented, saying: "In this is evidence that the one who errs, according to him (Malik) - even if he exerted himself - is not in a good state. And Allah knows best."¹²

¹⁰ Dhamm al-Kalam (p. 249)

¹¹ Dhamm al-Kalam (250), Tabaqat al-Hanabilah (2/154), and al-Siyar (10/28). Al-Dhahabi commented on it, saying: "This indicates that the madhhab of Abu 'Abdullah (al-Shafi'i) is that error in the fundamentals is not like error in legal reasoning in the branches."

¹² Jami' Bayan al-'Ilm (1667)

11. The statement of Yahya ibn Yahya al-Laythi, may Allah have mercy upon him:

قول عن يحيى بن يحيى الليثي : أَنَّهُ ذَكَرَ الْأَعْرَافَ وَأَهْلَهُ فَتَوَجَّعَ وَاسْتَرْجَعَ ، ثُمَّ قَالَ : (قَوْمٌ أَرَادُوا وَجْهَهَا مِنَ الْخَيْرِ فَلَمْ يُصِيبُوهُ) ، فَقِيلَ لَهُ : يَا أَبَا مُحَمَّدٍ ، أَفَيَرْجَى هُمْ مَعَ ذَلِكَ لِسَعْيِهِمْ ثَوَابٌ ؟ قَالَ : (لَيْسَ فِي خِلَافِ السُّنَّةِ رَجَاءٌ) (ثواب) [ترتيب المدارك (٣/٣٩١)]

It is narrated that he mentioned al-A'raf (a place between Paradise and Hell) and its people, and he sighed and sought refuge in Allah. Then he said: "A people who intended good but did not achieve it." It was said to him: "O Abu Muhammad, is there any hope for them, despite that, for their striving, that they will have a reward?" He said: "There is no hope for (reward) in opposition to the Sunnah."¹³

12. The statement of Abu Sa'id al-Darimi, may Allah have mercy upon him:

قول أبو سعيد الدارمي : قال في النقض (ص ٥٤) : أَمَّا مَا ذَكَرْتَ مِنْ اجْتِهَادِ الرَّأْيِ فِي تَكْيِيفِ صِفَاتِ الرَّبِّ ، فَإِنَّا لَا نُحِيزُ اجْتِهَادَ الرَّأْيِ فِي كَثِيرٍ مِنَ الْفَرَائِضِ وَالْأَحْكَامِ ، الَّتِي نَرَاهَا بِأَعْيُنِنَا ، وَنُسْمَعُ فِي أَذَانِنَا ، فَكَيْفَ فِي صِفَاتِ اللَّهِ الَّتِي لَمْ تَرَهَا الْعُيُونُ ، وَقَصُرَتْ عَنْهَا الطُّنُونُ ؟

Abu Sa'id al-Darimi, may Allah have mercy upon him, said: "As for what you mentioned about exerting one's opinion in describing the Attributes of the Lord, we do not allow exerting one's opinion in many of the inheritance laws and rulings that we see with our own eyes and hear with our own ears. So how about the Attributes of Allah, which the eyes have not seen, and about which thoughts fall short?"¹⁴

13. The statement of Abu Ja'far ibn Jarir al-Tabari:

قال الطبري في كتابه التبصير (ص ١١٣) : القول فيما أدركت حقيقة علمه منه استدلالاً على وجهين : أحدهما : معذور فيه بالخطأ والمخطئ ، ومأجور فيه على الاجتهاد والفحص والطلب ، كما قال رسول الله صلى الله عليه وسلم : (من اجتهد فأصاب فله أجران . ومن اجتهد فأخطأ فله أجر) وذلك الخطأ فيما كانت الأدلة على الصحيح من القول فيه مختلفة غير مؤتلفة والأصول في الدلالة عليه مفترقة غير متفقة ، وإن كان لا يخلو من دليل على الصحيح من القول فيه ، فميز بينه وبين السقيم منه ، غير أنه يغمض بعضه غموضاً يخفى على كثير من طلابه ، ويلتبس على كثير من بغاته والآخر منهما غير معذور بالخطأ فيه مكلف قد بلغ حد الأمر والنهي ، ومكفر بالجهل به الجاهل ، وذلك ما كانت الأدلة الدالة على صحته متفقة غير مفترقة ، ومؤتلفة غير مختلفة ، وهي مع ذلك ظاهرة للحواس (اهـ)

¹³ Tarteeb al-Madarik (3/391)

¹⁴ Al-Naqd (p. 54)

Al-Tabari said: "The statement regarding what I have understood of the reality of His knowledge through reasoning is based on two aspects: First, one is excused for error in it, and rewarded for his exertion, examination, and seeking, as the Messenger of Allah, peace and blessings be upon him, said: 'Whoever exerts himself and is correct, he has two rewards. And whoever exerts himself and errs, he has one reward.' This error occurs when the evidences for the correct view are different and not in agreement, and the fundamentals of their indication are divergent and not harmonious, even though there is evidence for the correct view. So distinguish between this and the corrupt view. However, some of it is obscure, hidden from many of its seekers, and confusing to many of those who desire it." And the second aspect is that one is not excused for error in it, being accountable and having reached the age of responsibility, and the ignorant one is declared a disbeliever for his ignorance of it. This is when the evidences indicating its correctness are harmonious and not divergent, in agreement and not different, and they are apparent to the senses."¹⁵

وقال في تفسيره (١٢/٣٨٨) عند قوله تعالى {إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ} {

He (al-Tabari) said in his Tafsir regarding Allah's saying: {Indeed, they have taken other than Allah as allies, and they think that they are [rightly] guided.} (Quran 29:25)

قال أبو جعفر : يقول تعالى ذكره: إن الفريق الذي حق عليهم الضلالة ، إنما ضلوا عن سبيل الله وجاروا عن قصد المحجة ، باتخاذهم الشياطين نُصراء من دون الله ، وظهراء ، جهلاً منهم بخطأ ما هم عليه من ذلك ، بل فعلوا ذلك وهم يظنون أنهم على هدى وحق ، وأن الصواب ما أتوه وركبوا ، وهذا من أبين الدلالة على خطأ قول من زعم أن الله لا يعذب أحداً على معصية ركبها أو ضلالة اعتقدها ، إلا أن يأتيها بعد علم منه بصواب وجهها ، فيركبها عناداً منه لربه فيها ، لأن ذلك لو كان كذلك ، لم يكن بين فريق الضلالة الذي ضلّ وهو يحسب أنه هادٍ ، وفريق الهدى فَرَقٌ ، وقد فرق الله بين أسمائهما وأحكامهما في هذه الآية

Abu Ja'far (al-Tabari) said: "Allah Almighty says: 'Indeed, the group upon whom misguidance has been justified, they have only strayed from the path of Allah and deviated from the straight path by taking the devils as allies instead of Allah, and as helpers, out of their ignorance of the error of what they are upon. Rather, they did that while thinking that they were upon guidance and truth, and that what they followed and embarked upon was correct.' This is clear evidence against the statement of those who claim that Allah does not punish anyone for a sin he commits or misguidance he believes in unless he comes to it after knowing the correctness of its opposite, then he commits it out of stubbornness towards his Lord. Because if that were the case, there would be no difference between the group of misguidance who are astray while thinking they are guided, and the group of guidance. And Allah has differentiated between their names and rulings in this verse."¹⁶

¹⁵ Al-Tabsir (p. 113)

¹⁶ Tafsir al-Tabari (12/388)

14. The statement of Muhammad ibn Ishaq ibn Mandah:

وقال ابن منده في كتابه التوحيد (ص ٣١٤) : ذِكْرُ الدَّلِيلِ عَلَى أَنَّ الْمُجْتَهِدَ الْمُخْطِئَ فِي مَعْرِفَةِ اللَّهِ ، عَزَّ وَجَلَّ وَوَحْدَانِيَّتِهِ كَالْمُعَانِدِ قَالَ اللَّهُ تَعَالَى مُخْبِرًا عَنْ ضَلَالَتِهِمْ وَمُعَانَدَتِهِمْ {قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا} وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا سُئِلَ عَنِ الْأَخْسَرِينَ أَعْمَالًا فَقَالَ : كَفَرَةُ أَهْلِ الْكِتَابِ كَانَ أَوَائِلُهُمْ عَلَى حَقٍّ ، فَأَشْرَكُوا بِرَبِّهِمْ عَزَّ وَجَلَّ وَابْتَدَعُوا فِي دِينِهِمْ ، وَأَحْدَثُوا عَلَى أَنْفُسِهِمْ ، فَهُمْ يَجْتَمِعُونَ فِي الضَّلَالَةِ ، وَيَجْتَهِدُونَ فِي الْبَاطِلِ وَيَحْسَبُونَ أَنَّهُمْ عَلَى حَقٍّ ، ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى هُدًى يُحْسِنُونَ صُنْعًا) اهـ

Ibn Mandah said: "Mentioning the evidence that the one who exerts himself and errs in the knowledge of Allah, Exalted and Majestic, and His Oneness is like the one who defies: Allah Almighty said, informing of their misguidance and stubbornness: {Say, "Shall we inform you of the greatest losers as to [their] deeds? [Those] whose effort is lost in worldly life, while they think that they are doing well in work?"} (Quran 18:103-104) And Ali ibn Abi Talib, may Allah be pleased with him, when he was asked about the greatest losers as to [their] deeds, said: 'The disbelievers among the People of the Scripture. Their beginning was upon truth, then they associated others with their Lord, Exalted and Majestic, and innovated in their religion, and introduced things upon themselves. So they gathered in misguidance while thinking that they were upon guidance. And they strive in falsehood, thinking that they are upon truth. Their effort is lost in worldly life, while they think that they are doing well in work.'¹⁷

15. The statement of “Qawam al-Sunnah” al-Isbahani:

يقول قوام السنة إسماعيل الأصفهاني رحمه الله : " المتأول إذا أخطأ وكان من أهل عقد الإيمان ، نُظِرَ في تأويله ، فإن كان قد تعلق بأمر يفضي به إلى خلاف بعض كتاب الله أو سنة يقطع بها العذر ، أو إجماع فإنه يكفر ولا يعذر ، لأن الشبهة التي يتعلق بها من هذا ضعيفة لا يقوى قوة يعذر بها ، لأن ما شهد له أصل من هذه الأصول فإنه في غاية الوضوح والبيان ، فلما كان صاحب هذه المقالة لا يصعب عليه درك الحق ، ولا يغمض عنده بعض موضع الحجة لم يعذر في الذهاب عن الحق ، بل عمل خلافه في ذلك على أنه عناد وإصرار [الحجة في بيان المحجة (٢ / ٥١٠ - ٥١١)] .

“Qawam al-Sunnah” Isma'il al-Isbahani said: "The one who interprets (the texts) and errs, if he is from the people of the foundations of faith, his interpretation is examined. If it is related to a matter that leads him to contradict some of the Book of Allah or an authentic Sunnah, or a consensus, then he is declared a disbeliever and is not excused. This is because the doubt he clings to in this case is weak and does not have the strength to excuse him. This is because what is supported by any of these fundamentals is extremely clear and evident. So since it is not difficult for the holder of this view to grasp the truth, and the place of

¹⁷ Kitab Al-Tawhid (p. 314)

evidence is not hidden from him, he is not excused for abandoning the truth. Rather, his opposition to it is considered stubbornness and insistence."¹⁸

16. The statement of Ibn Abi Zayd al-Qayrawani:

قال ابن أبي زيد القيرواني : ومن قول أهل السنة إنه لا يعذر من واده اجتهاده إلى بدعة لأن الخوارج اجتهدوا في التأويل فلم يعذروا إذا خرجوا بتأويلهم عن الصحابة فسماهم عليه السلام مارقين من الدين وجعل المجتهد في الأحكام مأجوراً وإن أخطأ . [الجامع له ص ١٦٤]

Ibn Abi Zayd al-Qayrawani said: "And from the statements of the people of the Sunnah is that one who is led by his exertion to innovation is not excused, because the Kharijites exerted themselves in interpretation but were not excused when they deviated from the Companions with their interpretation. So the Prophet (peace and blessings be upon him) called them those who have left the religion and considered the one who exerts himself in rulings to be rewarded even if he errs."¹⁹

17. The statement of 'Ubaydullah ibn Sa'id al-Sijzi:

قال عبيد الله بن سعيد السجزي (٤٤٤ هـ) رحمه الله : وقال عمر وسهل بن حنيف: اتهموا الرأي على الدين ولا مخالف لهما في الصحابة وقد كانا يجتهدان في الفروع، فعلم أنهما أرادا بذلك المنع من الرجوع إلى العقل في المعتقدات [رسالته في الحرف والصوت ص ٩٢]

'Ubaydullah ibn Sa'id al-Sijzi (d. 444 AH), said: "Umar and Sahl ibn Hunayf criticized the use of opinion in matters of religion, and no Companion disagreed with them in that. They both used to exert themselves in legal rulings in the branches (of religion). So it is known that they intended by that to prohibit resorting to intellect in matters of belief."²⁰

18. The statement of Yusuf ibn 'Abd al-Hadi (Ibn al-Mubarrid):

قول يوسف ابن عبد الهادي (ابن المبرد) : قال يوسف بن عبد الهادي : فإن باب الصفات موقوف على النقل والتقليد لا على الاجتهاد وكل العلم يسوغ فيه الاجتهاد إلا هذا [جمع الجيوش والdsaكر]

¹⁸ Al-Hujjah (2/510-511)

¹⁹ Al-Jami' li Ahkam al-Quran (p. 164)

²⁰ Risalah fi al-Harf wa al-Sawt (p. 92)

Yusuf ibn 'Abd al-Hadi said: "Indeed, the chapter of Allah's Attributes is based on transmission and following, not on personal reasoning (ijtihad). All knowledge allows for ijtihad except this."²¹

19. The statement of 'Abd al-Latif ibn 'Abd al-Rahman Al al-Shaykh:

قال عبد اللطيف آل الشيخ في منهاج التأسيس والتقديس (ص ١٨) : والمسائل التي يسقط الذم عن المخطئ فيها إذا اجتهد واتقى الله ما استطاع ، هي المسائل الاجتهادية ، أي التي يسوغ الاجتهاد فيها أو ما يخفى دليله في نفسهن ، ولا يعرفه إلا الأحاد؛ بخلاف ما علم بالضرورة من دين الإسلام كمعرفة الله بصفاته وأسمائه وأفعاله وربوبيته ومعرفة ألوهيته وكتوحيده بأفعال العبد وعبادته؛ فأَي اجتهاد يسوغ هنا وأي خفاء ولبس فيه ؟ وليس يصح في الأذهان شيء ... إذا احتاج النهار إلى دليل وجميع الكفار ، إلا من عاند منهم، قد أخطأوا في هذا الباب واشتبه عليهم، أفيفال بعذرهم وعدم تأثيهم أو أجرهم؟ سبحان الله ! ما أقبح الجهل وما أبشعه (اهـ

'Abd al-Latif Al al-Shaykh said in: "The issues in which blame is waived from the one who errs if he exerted himself and feared Allah as much as he could are the issues of ijtihad, meaning those in which ijtihad is permissible, or those whose evidence is hidden in themselves and is only known by a few individuals. This is unlike what is known by necessity in the religion of Islam, such as knowing Allah by His Attributes, Names, Actions, and Lordship, knowing His Divinity, and like His Tawhid in the actions and worship of the servant. So what ijtihad is permissible here, and what obscurity and ambiguity is there in it? Nothing is correct in the minds... if the day needs evidence, and all the disbelievers, except those who are stubborn among them, have erred in this matter and it has become confused for them, can it be said that they are excused, not blameworthy, or rewarded? Glory be to Allah! How evil and hideous is ignorance!"²²

20. The statement of Sulayman ibn Sahman:

قول سليمان بن سحمان : قال سليمان بن سحمان في كتابه اجماع أهل السنة النبوية على تكفير المعطلة والجهمية (ص ١٤٨ - ١٥٨) : فالشخص المعين إذا صدر منه ما يوجب كفره من الأمور التي هي معلومة بالضرورة مثل عبادة غير الله سبحانه ومثل جحد علو الله على خلقه ونفي صفات — كماله ونعوت جلاله الذاتية والفعلية ومسألة علمه بالحوادث والكائنات قبل كونها . فإن المنع من التكفير والتأثيم بالخطأ والجهل في هذا كله رد على من كفر معطلة الذات ومعطلة الربوبية ومعطلة الأسماء والصفات ومعطلة إفراده تعالى بالإلهية والقائلين بأن الله لا يعلم الكائنات قبل كونها كغلاة القدرية ومن قال بإسناد الحوادث إلى الكواكب العلوية

ومن قال بالأصلين النور والظلمة فإن من التزم هذا كله فهو أكفر وأضل من اليهود والنصارى . وهل أوقع الاتحادية والحلولية فيما هم عليه من الكفر البواح والشرك العظيم والتعطيل لحقيقة وجود رب العالمين إلا خطأهم في هذا الباب الذي اجتهدوا فيه فضلوا وأضلوا عن سواء السبيل وهل قتل الحلاج باتفاق أهل الفتوى على قتله إلا ضلال اجتهداه ، وهل كفر القرامطة وانتحلوا ما انتحلوه من الفضائح الشنيعة وخلع ربقة الشريعة إلا باجتهادهم فيما زعموا . وهل قالت الرافضة ما قالت واستباححت ما استباححت من الكفر والشرك وعبادة الأئمة الاثني عشر وغيرهم ومسبة أصحاب رسول الله وأم المؤمنين

²¹ Jami' al-Juyush wa al-Dasaakir

²² Minhaj al-Tasis wa al-Taqdis (p. 18)

إلا باجتهادهم فيما زعموا. فليس كل اجتهد وخطأ وجهل مغفور لا يكفر ولا يؤثم فاعله وهذا على سبيل التنبيه وإلا فالمقام
يحتمل بسطاً أكثر من هذا) اهـ

Sulayman ibn Sahman said: "So the specific individual, if he commits something that necessitates his disbelief from the matters that are known by necessity, such as worshipping other than Allah Almighty, denying Allah's Exaltation above His creation, negating His Attributes of Perfection and Attributes of Majesty, in both essence and actions, and the issue of His knowledge of events and creations before their existence, then preventing declaring him a disbeliever and considering him sinful due to error and ignorance in all of this is a refutation of those who declared the Mu'attilah (those who deny Allah's Attributes) of the Essence, the Mu'attilah of the Lordship, the Mu'attilah of the Names and Attributes, and the Mu'attilah of Allah's being uniquely characterized with Divinity to be disbelievers, as well as the Qadariyyah (those who deny Allah's preordainment) and those who say that events are attributed to the celestial bodies. And whoever believes in the two origins, light and darkness, then whoever adheres to all of this is more disbelieving and misguided than the Jews and Christians.

Did the Ittihadīyyah (those who believe in the unity of Allah's essence with the creation) and the Huloolīyyah (those who believe in Allah's indwelling in the creation) fall into their blatant disbelief, great shirk, and denial of the reality of the existence of the Lord of the Worlds except due to their error in this matter in which they exerted themselves, so they went astray and were misguided from the straight path?

Was al-Hallaj killed with the agreement of the people of fatwa on his execution except due to the misguidance of his ijtiḥad? Did the Qarmatians disbelieve and commit the heinous acts they committed, and break free from the bonds of Shari'ah, except through their ijtiḥad in what they claimed? Did the Rafidah (Shia) say what they said and permit what they permitted of disbelief, shirk, worshipping the twelve Imams and others, and insulting the Companions of the Messenger of Allah and the Mother of the Believers, except through their ijtiḥad in what they claimed?

So not every ijtiḥad, error, and ignorance is excused, does not necessitate disbelief, and does not make its doer sinful. This is just a brief mention, otherwise, the topic can be elaborated on further."²³

(I say) I have omitted many evidences, narrations, and statements of the early and later scholars, and I have sufficed with what I have quoted here for the sake of brevity, so that the reader does not get bored or unable to read this article, and because people have complained about the length of books and articles, and determination has weakened. We seek help from Allah.

²³ Ijma' Ahl al-Sunnah al-Nabawiyyah 'ala Takfir al-Mu'attilah wa al-Jahmiyyah (pp. 148-158)

If the people of ignorance are excused for their ignorance, and the people of knowledge are excused for their exertion in speech, then when will a person ever be declared a disbeliever, O companion? Indeed, this would nullify the ruling of disbelief with truth and justice.

عقيدة
التوحيد
Aqidat Al-Tawhid